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# HOMŒOPATHIA,

WITH

RELATED SUBJECTS.

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FROM VARIOUS WRITERS.

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# HOMŒOPATHIA.

## HOMŒOPATHIA.

### With Related Subjects.

In relation to the interesting and important subject of curing the diseases to which the human system is liable, no one will deny that there is now, as there ever has been, a disposition to assign too great powers to individual remedies, or to attach too great importance to some particular theory explaining the action of medicines on the body. To assume that the real mode in which medicines effect disease is understood, is to assume a degree of knowledge which may or may not belong to some future age. Our knowledge of the manner in which the chemical action of substances within the human body is modified by the principle of life, is very imperfect; and hence, both truth and modesty require that in our deductions or theories, we go not beyond the sure and cautious limits of inductive reasoning. The observation of the different phenomena that take place within the body, constitutes what we call experience; but the occurrence of new phenomena often demolishes some old theory.

The attempt to cure all diseases by one remedy, or set of remedies, or the attempt to prove that all remedies act in consonance with some assumed principle, may justly be termed, riding a hobby.—But of all modes of hobby-horse riding, Homœopathy, with its professed principles as indicated in the motto, *similia similibus curantur*, stands at the head. Dr. Connolly says, the inventor of this “surpasses all the heads of all the sects that ever flourished, or that have been forgotten, in the boldness of his assertions, the careless extravagance of his deductions, and the scorn with which he regards all whom he fails to persuade; and, to speak of the opinions and practice of his followers, without departing from the ordinary style of medical discussion, is somewhat difficult.”

It seems proper in giving out the PUBLISHED opinions of distinguished medical men, on both sides of the Atlantic, in regard to a novel system of practice that has come to our shores with extraordinary pretensions, that those doctrines it rejects, as well as those it advocates, should be succinctly stated. For this purpose it is necessary to define several of those systems that have been supposed to govern physicians in prescribing medicines for removing the symptoms of disease, hence called, *fundamental methods of cure*.

In regard to the possible relation between the symptoms of diseases and the specific effects of medicines, it is said that there are only three imaginable methods of employing medicines against

disease; these are denominated Antipathic, Allopathic, and Homœopathic. These methods are thus defined by Pereira, the best modern writer on the *Materia Medica*:

“ANTIPATHIA, or the palliative method, consists in employing medicines which produce effects of an opposite nature to the symptoms of the disease, and the axiom adopted is, *contraria contrariis opponenda*. We adopt this practice when we employ purgatives to relieve constipation; depletives to counteract plethora; cold to alleviate the effects of scalds; narcotics to diminish pain; and opium to check diarrhœa.”

The Homœopaths object to antipathic remedies on the ground that, though the primary effects of these agents may be opposite to the phenomena of a disease, the secondary effects are similar to them. Constipation excited by opium, is followed by diarrhœa; and evacuations produced by purgatives, are succeeded by costiveness, which lasts several days. The only mode of meeting statements of this kind, is to appeal to experience. Is opium ever beneficial in diarrhœa? Are purgatives useful in any instances of constipation? The Homœopaths reply to both of these questions—No. We answer—Yes. Here, then, we are at issue with them on a matter of fact.

ALLOPATHIA, or the heteropathic method, consists in the employment of medicines which give rise to phenomena altogether different or foreign (neither similar nor exactly opposite) to those of the disease. Under this head is included that mode of cure effected by what is called, counter-irritation; that is, the production of an artificial or secondary disease, in order to relieve another, or primary one. It is a method derived from observing the influence which maladies mutually exert over each other. For example: it has been frequently noticed, that if a diarrhœa come on during the progress of some internal diseases, the latter are often ameliorated, or perhaps rapidly disappear, — apparently in consequence of the secondary affection. The result of observations of this kind would naturally lead to the employment of alvine evacuants in other analogous cases where diarrhœa did not spontaneously take place; and this practice is frequently attended with beneficial results. The appearance of a cutaneous eruption is sometimes the signal for the disappearance of an internal affection; and *vice versa*, the disappearance of a cutaneous eruption is sometimes followed by disorder of internal organs. Here again, we have another remedy suggested, namely, the production of an artificial disease of the skin, as by blisters, by an ointment containing tartar emetic, or by other irritating applications: a suggestion the advantage of

which experience has frequently verified. Diseases, then, appear to have what Dr. Pring calls a *curative* relation with respect to each other, and we shall find that the greater part of our most valuable and certain remedies operate on the principle of counter-irritation; that is, they produce a secondary disease, which is related to the primary one. Dr. Parry calls this the *cure of diseases by conversion*. The efficacy of purgatives in affections of the head is best accounted for by supposing that they operate on the principle of counter-irritation. Blisters, cauteries, issues, moxa, and other remedies of this kind, are generally admitted to have a similar mode of operation. Even the efficacy of blood-letting in inflammatory affections, is better explained by assuming that this agent induces some new action incompatible with the morbid action, than that it is merely a debilitant. One full blood-letting will sometimes put an immediate stop to inflammation of the eye; and I have seen, even while the blood was flowing, the vascularity of the eye diminish, and from that time the disease progressively declined. When to this fact we add, that the same disease is often successfully treated by other, and even opposite remedies, such as mercury and stimulant applications, we find a difficulty in explaining their beneficial agency, except by supposing that they influence disease by some relation common to all of them.

The older writers employed two terms, *Revulsion* and *Derivation*; the first, where the secondary disease occurred in a part remote from the seat of the primary affection; the second, where the secondary was produced in the neighborhood of the primary. For example, leeches, or blisters applied to the feet in apoplexy, were called *revulsives*; applied to the head in the same disease, would be *derivatives*. But *revulsion*, in their sense of the word, was only *derivation* at a distant part.

Using the term counter-irritation in its most extended sense, we see our list of agents producing this effect, is a most extensive one. It comprehends emetics, purgatives, diffusible stimulants, mercury, blisters, cauteries, issues, setons, moxa, arteriotomy, cupping, venesection and leeches, irritating lavements, frictions, sinapisms, rubefacients, the hot and the cold baths, and even mental impressions. That is, all these agents excite some action in the system which has a relation (often beneficial) with the morbid action; to use Dr. Parry's words, they cure disease by *conversion*.

## Homœopathia.

[From Pereira's *Materia Medica*.]

The homœopathic method of treating diseases consists in administering a medicine capable of producing effects similar to the one to be removed. Hahnemann's first systematic account of this doctrine appeared in 1810, in the *Organon*.

The following, says Hahnemann, are examples of homœopathic cures performed by the physicians of the old school. The English Sweating Sickness of 1415, which was so fatal that it killed 99 out of 100 affected with it, could only be cured by the use of sudorifics. Dysentery is sometimes cured by purgatives. Tobacco which causes giddiness, nausea, &c., has been found to relieve these affections. Colchicum cures dropsy, because it diminishes the secretion of urine, and causes asthma in consequence of exciting dyspnoea. Sen-

na occasions colic, therefore it cures this disease. Belladonna produces difficult respiration, burning thirst, a sense of choking, together with a horror of liquids when brought near the patient; a flushed countenance, eyes fixed and sparkling, and an eager desire to snap at the bystanders; in short a perfect image of that sort of dydrophobia which Sir Theodore de Mayerne, Munch, Buchholz and Neimicke assert they have completely cured by the use of this plant. Opium cures lethargy and stupor, by converting it into a natural sleep. The same substance is a cure for constipation. Vaccination is a protection from small pox on homœopathic principles. The best application to frost-bitten parts is cold. In burns or scalds, the best means of relief are the exposure of the part to heat, or the application of heated spirit of wine, or oil of turpentine.

Hahnemann thinks it is of little importance to endeavor to elucidate, in a scientific manner, how the homœopathic remedy effects a cure.

The principal facts to be urged against this doctrine may be reduced to four heads.

1st. Some of our best and most certain medicines cannot be regarded as homœopathic; thus sulphur is incapable of producing scabies, or the itch, though Hahnemann asserts it produces an eruption analogous to it. Andral took quinia in the requisite quantity, but without acquiring intermittent fever; yet no person can doubt the fact of the great benefit frequently derived from the employment of this agent in ague; the paroxysms cease, and the patients seem cured. "But," says Hahnemann, are the poor patients really cured in these cases? All that can be said is, that they seem to be so; but it would appear according to this homœopathist, that patients do not know when they are well. We are also told, that whenever an intermittent resembles the effects of cinchona, then, and not till then, can we expect a cure. I am afraid, if this were true, very few agues could be cured. Acids and vegetable diet cure scurvy, but I never heard of these means causing a disease analogous to it.

2nd. In many cases, homœopathic remedies would only increase the original disease; and we can readily imagine the ill effects that would arise from the exhibition of acids in gastritis, or of cathartics in inflammation of the bladder, or of mercury in spontaneous salivation.

3rd. The doses in which these agents are exhibited are so exceedingly small, that it is difficult to believe they can produce any effect on the system, and therefore, we may infer that the supposed homœopathic cures are referrible to a natural and spontaneous cure, aided, in many cases, by a strict attention to diet and regimen. What effect can be expected from one or two decillionth parts of a drop of laudanum? Hahnemann says it is foolish to doubt the possibility of that which really occurs; and adds, that the sceptics do not consider the rubbing and shaking bestowed upon the homœopathic preparation, by which it acquires a wonderful development of power!

4th. Homœopathia has been fairly put to the test of experiment by some of the members of the *Académie de Médecine*, and the result was a failure. Andral tried it on 130 or 140 patients in the presence of homœopathists themselves, adopting every requisite care and precaution, yet in not one instance was he successful. (See *Medical Gazette*, vol. xv. p. 922.)



## Why not try it ?

This question was put to a medical man by a Homœopath. The London Lancet has given an answer ready to our hand

"The medical profession has been asked recently, to make a few millions of experiments on the sick entrusted to their care, for the purpose of obtaining a 'natural history of diseases;' we have been asked to look for a while upon our hospitals as museums, upon the sick beds as cabinets, and upon our patients as specimens, to be studied and analyzed instead of treated and relieved; and the profession has felt indignant at the proposal. If it depend upon medical men, there never can, and there never will be, a natural history of diseases, for there never will be found amongst its men dishonest enough to allow disease to run on its 'natural' and destructive course, so as to trace its 'natural history.'"

Nor will mankind ever derive from us, as a body—however treacherous individual members may be—the opposite benefit of learning how much, and on what statistical numbers, the human frame can endure violence and rash experiment. Our profession as a body, is equally incapable of a base and deceptive inactivity, or of a system of reckless experiment. In the eyes of none of the community is human life so sacred as in those of the medical profession. We engage to treat disease: the quack promises to cure. He begins with a lie, and in the mortal confidence born of this lying, lies his only remedy.

Now, if ever a question arise involving the character of a physician, or surgeon, or general practitioner, are not the whole world against him to a man? Our students are caricatured, and the vices of profligate youth are put upon the young medical man as a matter of joke. But let there arise a quackery, no matter how silly from its nothingness, homœopathy, for instance; or how dangerous from its violence—as hydropathy; or how immoral—as mesmerism, which proposes to destroy the self-control of our women; and a crowd,—princes, peers, divines, lawyers, and literateurs—rush in ignorantly, and laud its lying wonders to the skies; and not content with this, in their vain and foolish attempts to raise the quackery, they exhaust themselves in calumny towards the members of a laborious, conscientious and beneficent profession. But the existence of such a monstrous state as this must react prejudicially, to some extent upon medical men, however desirous they may be to act uprightly. If individual members of our profession ever do administer remedies unduly, have not the public to thank themselves for it? Do they not act so as to goad medical men to it? Do they not insist upon having draughts and pills for their money? Are they contented with medical visits and attention, and such medicines as our unbiassed skill suggests? Do they not, when the practitioner sends in an honorable demand for his best, kindest, wisest efforts, demand a *Bill*? And where this is the case, is it not that now, as with Romeo's apothecary, our poverty rather than our will consents? We would be noble and generous, but we are repelled by the state of the public mind. In this way, the life of a conscientious medical man is a constant struggle between good and evil influences.

No men have greater power or are exposed to greater temptations, and none are so free from accusation, or even suspicion, as medical men. The only crime of which persons having degrees or di-

plomas are guilty, has been the abandonment of true and legitimate medicine, and the adoption of some course of quackery or irregularity of proceeding; and these spots we set ourselves to efface from the fair page of the history of medicine.

That the profession is beneficent, is easily proved from the well known fact, that taking the aggregate population of the kingdom, quite as much medical attention and skill are given to the poor by the profession, as are paid for by the wealthier classes; that is, fully one half of the time, labor and skill of the medical body are rendered to the community gratuitously. We often expose our lives in the dissecting room, in hospitals, and among the sick poor in their own dwellings; and refuse not, from fear of death to ourselves, or those dear to us, to visit the patient affected with Cholera, or the plague itself. So incomprehensible is this self-sacrifice and exposure, that the common people have never believed in its reality; they are firmly convinced that the faculty are able to defend themselves against infection or contagion of any kind. In view of these things, we feel justified in declaring that the relations which subsist between the members of the medical profession and the public are extraordinary."

Extracts from an Address by JOHN STEARNS, M. D., President of the N. York Academy of Medicine, at their first meeting, Feb. 3d, 1847.

"Reason teaches us that the power of any remedial agent essentially depends on the number of grains, ounces, or pounds of which that agent consists. But Hahnemann contradicts this position, and maintains directly the reverse, and asserts that the power of that agent is increased precisely in proportion to the subdivision, comminution, or dilution of its component parts.

To illustrate this, I will cite an analogous case. If one pound of gunpowder will propel a cannon ball one mile, the millionth part of a grain would carry it around the globe. The same remarks are applicable to steam, and to all other agents of similar power. Well might Hahnemann forbid his pupils to reason or to theorize on his principles. They have hitherto rigidly adhered to his injunction.

Poisons and narcotics constitute the corner stone of the homœopathic edifice. Deprived of these, their whole system of *Materia Medica* would be demolished. The alleviation of pain by narcotics gives to their practice all its popularity. \* \* \*

I have often heard it asserted that the clergy are advocates of Homœopathy, but this charge is too inconsistent with their profession to admit of belief. How can a religious man support a system which places reason and common sense at defiance, and which rests exclusively on the vagaries of a visionary enthusiast? If the clergy, like Hahnemann, repudiate reason, how are they to prove the truth of our holy religion, the existence of a God, and a future state of retribution?

It is a most fortunate occurrence for the purity and high character of the medical profession, that its assailants have abandoned the regular practice, and have identified themselves with those ramifications of empiricism which require no medical education, no seminaries of learning, nor any qualifications for practice. Should the residue of this class follow the example of their associates, and assume the practice of Homœopathy or any other imposture—then would the profession shine forth in all its appropriate lustre, like gold well refined. Then would the abuses of mercury, now such a

prolific theme for calumny, cease to be charged upon the profession; the tongue of slander would be paralyzed, and the fragile system of quackery annihilated.

Extracts from an Address before the Mass. Medical Society in 1841, by EDWARD REYNOLDS, M. D.

It would not be an unreasonable expectation that the extension of medical light to the community should abate the prevalence of medical folly, except for the fact that the fountains of human credulity, flowing on in undiminished fulness for six thousand years, are evidently inexhaustible. The present period is equally noted for medical improvement and medical folly. The most remarkable of the various systems so called, which, emanating from the profession itself present their claims to the notice of a believing community, is Homœopathy; a system "which sets aside all former observation; contradicts all former experience; upsets not only all theory, but all facts; declares war against the inductive science; and acknowledges no organic alterations." A system which gravely tells us that diseases and their causes are not material, but immaterial changes in ourselves; that there is nothing in them mechanical or chemical; that they do not depend upon a morbid material principle, but are only partial alterations of a spiritual, or, as Hahneman sometimes calls it, synonymous, *dynamic life*.

That the only real, fundamental and productive cause of all *proper* or *natural* chronic diseases, (all such as are not produced by allopathy,) such as the numberless forms ranging under the name of nervous weakness, hysterics, hypochondriasis, imbecility, mania, epilepsy, spasms of all kinds, rickets, caries, cancer, fungus hæmatodes, gout, hæmorrhoids, jaundice, dropsy, amenorrhœa, hæmorrhage from the stomach, nose, lungs, bladder or uterus, asthma, abscess of the lungs, sterility, deafness, cataract, gravel, paralysis, lameness and pains of a thousand kinds, is nothing more or less than the itch. That all others not falling within the legitimate sphere of this great productive cause, are generated by the miasma of syphilis or sycosis.

That the only mode of curing any of these, is by the administration of infinitesimal doses of some agent, which, given in health, would produce the disease. That these doses to be effectual must be infinitesimal—the more the better,—at all events, as infinitesimal as the millionth or decillionth part of a grain. Nay, even the aura continually streaming from one of the little sugar granules, weighing only the hundredth part of a grain, and contained in the tiny Homœopathic bottles, where it has been drying twenty years, will retain all its strength during that long period, provided the bottle has not been uncorked for use oftener than 1000 times, and, snuffed up into the nostrils, it will be found as powerful as the real Homœopathic granule itself, and carried in the pocket ready for use on all occasions, will relieve the patient of all need both of druggist and doctor for the remainder of his days.

That the powers of the medicine become developed in proportion to the minuteness of the dose and the friction or shock communicated by the shakes from above, downward, if liquid; or by the amount of rubbing, if solid. Such is the mighty influence of the shakes and the friction thus communicated to the medicine, that the cautious author warns us never to exceed ten energetic shakes in the former case, and the period of one hour in the latter. Indeed, he cautions us against the sha-

king of the medicine ever after, if unwittingly carried about in the pocket, and says that a more abundant experience and close observation have at last taught him that to obtain the necessary power of a drop containing the millionth or decillionth part of a grain of medicine, two shakes are actually as good as ten,—of the truth of which we have no manner of doubt.

Such are the chief elements of this system as gathered from the uncommon dialect of the Organon. Its progress is only another evidence of the extreme credulity in medical matters that has formed the feature of every age; the morbid love of the marvellous, which characterizes a certain portion of every community, by no means the least informed; the slowness with which medical knowledge finds its way to the public mind; and the readiness with which the sick seize upon any system however absurd, which like this, has expunged the word *incurable* from its vocabulary.

It is probably destined, like all other kindred species of medical humbuggery, to have its run; and after heaping another full measure of ridicule upon the healing art, to transmit, at its death, as a compensation for the temporary injury inflicted upon a noble profession, more abundant proofs of the successful manner in which nature triumphs, under a regulated diet, over many diseases, without the help of art.

From a careful observation of human nature, we have long since ceased to wonder at any credulity of the sick, however great its amount or its absurdity. But that any well educated physician of the present day should be found among the believers or the propagators of such "mystical nonsense," excites our surprise, and must form an apology for occupying the attention of the reader with it.

From the ANNALIST of Nov. 1, 1846, published in N. York.

Mr. Editor,—I will furnish you a few extracts from my common-place book, illustrating the fruits of homœopathic practice, recorded at the time of their occurrence, omitting names and dates, as our business is with "principles, not men."

1. Was called to see a child of three years, suffering from convulsions of great severity, and nearly 3 hours continuance. During all this time, a homœopathist of the highest reputation among the sect had been present, and failing to afford any relief, he had yielded to the importunity of the mother, and solicited my attendance. I learned from him that he had exhausted the resources of his art, and anticipated an early fatal result; ascribing the malady to cephalic (brain) disease, and talking learnedly about spinal and nervous irritation. Without holding any consultation with him in relation to pathology or treatment, I invited him to remain if he chose, whilst I should demonstrate, the speedy results of rational medicine. I forthwith administered an emetic, which immediately removed from the stomach, half a pint or more of chestnuts, which the child had eaten during the day, when the spasms were at an end, and the relief so instantaneous and entire that the patient rose, called for a drink, and recovered without an untoward symptom. To ward off the rebuke of the indignant mother, the doctor affirmed his belief that *nature* would have cured the child, by expelling the ingesta without any emetic, if his infinitesimal doses had only been persisted in a few hours longer; acknowledging, however, that he had been mistaken in prescribing for the brain and spine, when the source of the mischief was in the belly.



2. Was called to visit in the family of a homœopathic practitioner of high repute, and informed that two deaths had occurred within a few hours, from scarlatina, treated *secundum artem*, by several of the same sect, reliance being had, as usual, upon aconite and belladonna. For special reasons, I declined going to the house, but by my direction, the young man was bled, leeches, blistered, and took two active emetics, the throat being treated with capsicum and nitrate of silver locally applied by a medical man whose relation to the family gave him authority in the premises. This was the only instance of recovery in the family, another of the household being removed only to die.

It has been my lot, no less than 13 times, to be called into families suffering under epidemic scarlatina, in each of which I found one coffin, and in three of them, two coffins lying in the house, enclosing the victims of the disease under aconite and belladonna at the time of my visit. Several of my professional brethren, to my knowledge, have similar testimony to give, and we speak as witnesses, and not as disputants. **MEDICUS.**

## A New Plan of Medical Reform.

Extracts from an article in the Boston Medical & Surgical Journal.

MR. EDITOR:—I think it a matter of regret, that many influential persons, fired by an ill-judged scientific zeal, have endeavored by sober argumentation and rules of logic, to demolish the prevailing systems of quackery. All past experience proves very conclusively, that to convince a man's judgment, when prejudices are enlisted on the opposite side, is a hopeless undertaking. \* \* \*

Our friends of the *schools militant* commence their attack upon quacks by the delaration of sundry sound and indisputable aphorisms—such as, "truths are stubborn things," &c. To this I reply, "and so are asses;" there is nothing more difficult than to drive one of these long-eared gentry one way when he pertinaciously sets his mind upon traveling another. \* \* \*

The wrong plan has been adopted for the opposition of Homœopathy. Denunciations have been forged, and hurled with thundering sound, but no effect, at the credulity which enshrouds men's faculties, and leaves them blind and willing victims to the doctrine of infinitesimal doses. The system has been handled with rough ceremony, and the monstrous faith in less-than-nothing doses assailed with the fury and indignation usually excited by a threatened invasion of pecuniary interests; but the gaping croud still swallow the little powders, and Herr Homœopath laughs in his sleeve, as he pockets the fat fees so easily fished from the pockets of credulous hypochondriacs and hysterical women.

You are wrong, gentlemen! Cease your opposition; admit the truth of Hahnemann's nonsense; nay, outstrip him in fertility of invention and deception. If a homœopath tells you that a globule of sugar moistened with the 30th dilution of a given remedy, and applied to the nostrils of a patient in extremis will relieve him; reply to him, and shout to the world that we have a remedy, so exquisitely powerful in its influence on the animal machine, and only known to allopathic physicians, that the same globule moistened with the 300th dilution (!!!) and applied to the nether end of a dead man will bring him to life! You must learn the game of brag, and always "go better." Try your best to persuade people that there is really nothing

strange in homœopathy compared with some half-hatched system with which you are about to astound the world. Catch the pig by the tail, and two to one, the "Dutch doctors" will soon be found upon some other hobby, denouncing their quondam favorite as the most insignificant and irrational hoax that was ever attempted.

So with hydropathy. If Priessnitz says that he cures his patients by pouring cold water by the gallon down their throats, turn up your noses at him, and tell him that you are much more successful by injecting buckets full of hot water up the other way. If he publishes tables of cases that show a success amounting to 75 per cent, do you publish longer tables, and claim 95 per cent! Admitting that you do not adhere to veracity, and that you are charged with it; be thankful that it is so, raise the cry of persecution, and your fortunes are sure. \* \*

Homœopathy is a very popular delusion, and exceedingly agreeable, if, like the man in the farce, called, "A ghost in spite of himself," we could only persuade ourselves of its truth. Who would not rather be cured "*cito et jucunde*," by the sugar of milk, than to die, *secundum artem*, under the remorseless fire of a regular practitioner's prescription? There has been a good deal of speculation about the origin of homœopathy. I profess to be an observing man, and I think I can explain the matter to the satisfaction of every reasonable man.

You remember, doubtless, that in old times, people had no nerves. The old gentleman in the play said that he never had any in his life. Nerves and hysterics are things of modern invention. The "vapors" and the "blues" owe their existence to the conventionalities of fashionable society. The hyper-sensibility, which has, in these later days, come to be considered as the indispensable of refinement and fashion seems to have extended to the stomach and bowels. A while since, an honest, rousing dose of physic was required to make an impression on the sturdy organs of a patient—the rencontre between the doctor and the disease was a fair stand-up fight, soon ended with hard blows, and no favors asked. But the fashion of us moderns, which makes a man the creation of starched dickies, high heeled boots and tight waistcoats, the thing of a barber's brush and a tailor's yard stick; and angelic woman, a swaddling lusus—a heterogeneous compound of wads of cotton, French chalk, buckram, and strips of whalebone, has drawn so exquisitely fine the delicate cords of human sensibility, that the 30th dilution applied to the nose proves perfectly overpowering. There are thousands of persons now-a-days, who, under proper circumstances, can die Pope's aromatic death. Of course, they come to life again, modestly expecting the performance to be encored!

Is it not obvious that Hahnemann's system is the offspring of necessity and of nerves? You would begin your reformation where it ought to end; if you restore mankind to a state of health, bodily and mentally, and blunt, by proper education, the morbid sensibility of the nerves, homœopathy will die a natural death.

Besides all this, Mr. Editor; we profess to be a little wiser than our fathers. I fancy, sir, that we require something a little more pretending than sheep-saffron and barn-yard poultices, to suit the taste of the present generation. If we cure diseases by conjuration, which they encountered with the awful list of pills, potions and plasters; why not? We can even quote precedent for our practices. There was a famous pill celebrated in Pindaric verse, which, with your permission, I will copy,

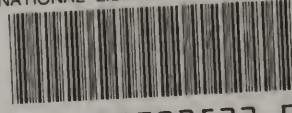
A bumpkin came among the rest,  
 And thus the man of pill addressed ;  
 'Zur, hearing what is come to pass,  
 That your fine pill hath cured the king,  
 And able to do every thing.  
 Think, Zur, 'twill make me find my ass ?  
 I've lost my ass, zur, zo should like to try it ;  
 If this be your opinion, zur, I'll buy it.  
 'Undoubtedly,' the quack replied,  
 'Yes, master Hob, it should be tried.'  
 Then down Hob's gullet, cure or kill,  
 The grand impostor pushed the pill.  
 Hob paid his fee, and off he went ;  
 And travelling on about an hour,  
 His bowels sore with pain were rent ;  
 Such was the pill's surprising power,  
 No longer able to contain,  
 Hob in a hurry left the lane—  
 And sought the grove—where Hob's two eyes,  
 Wide staring, saw with huge surprise,  
 His long-eared servant Jack, his ass !  
 'Adzooks ! a lucky pill,' quoth Hob ;  
 'Yes, yes, the pill hath done the job.'

Globules have discovered more asses in these times than did Pindar's pills; and what is stranger, all are affected with the mange, the itch, or something worse! But, my good sir, this is not the fault of the system of Hahnemann. That fact does not condemn by any means the sugar of milk, only the mal-practice and filthy habits of the times. We must do penance in mercury and sulphur for past peccadilloes, and be thankful if this is the nearest acquaintance we are to have with brimstone. Allopathy has done nothing more, we are told, in 2500 years, than to discover these two specifics, and homœopathy, forsooth, must teach her to employ these properly! It remains to be seen, what the "Young Physic" recently born under Dr. Forbes's obstetric management will accomplish. Until then, permit me to subscribe myself with great respect, your ob't servant.

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